

# The Tourism Development Strategy Based on Rural and Local Wisdom

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## Abstract

This article is about to discover the concept of rural tourism developmental strategies based on rural and local wisdom in the Island of Bawean in Gresik Regency. The research uses qualitative method in which the mapping and inventory of primary data sources of rural based potential tourism with local wisdom are taken. The results show that the tourist potentialities among others are: (1) natural potencies of tourism which include Lake Kastoba, the Gili Island, the Cina Island, Noko Island, Nyimas Beach, Mayangkara Beach, Laccar waterfall, Pattar Selamat waterfall, Sangkapura hot spring; (2) Religion (historical) tourism potencies including Jherat lanjeng (Long Cemetery), Siti Zaenab Waliyullah Cemetery, the Cemetery of Maulana Umar Mas'ud, Kercengan arts and culture, Mandailing arts and culture, and there is also Deer breeding of local type, typical culinary, woven mats made of pandan leaves and so much more. This research suggests that the regional Government of Gresik (Regional Tourism Agency) and Provincial Tourism Office of East Java have to promote their tourism potentials as a sustainable flagship program.

**Keywords:** tourism, local wisdom, rural, island of Bawean

## 1. Introduction

The life of rural communities in different regions in Indonesia is still strong and mutual that is *guyub* culture with high sublime values and spirit of independent living. This is to prove that their lives are still always coupled with a variety of efforts that can produce *sangune urip* (supply) for life continuity, and stay resilient and responsive to guard against environmental and local wisdom values for rural society (Farhan, 2013).

Local wisdom developed in rural communities is not just simply a culture considered primitive by the wider community. Local wisdom also has the power to keep the balance of nature and to manage natural resources and the environment wisely. Digging and understanding the local wisdom are in order to be able to figure out how to manage and conserve the natural resources and the environment. This understanding is important to be a cornerstone of managing natural resources and the environment wisely. Excavations on wealth of sublime nation's culture is needed to be done to criticize its existence related to the inevitability of the existence of cultural change. Space exploration and study of local wisdom become its own demands for institutional development and exploration of cultural treasures for the nation in general (Sartini: 2013). Quote from Mohammad Noah; "If there is no culture, there will be no future" (Nuh: 2013).

World Tourism Organization or agency of the United Nations, World Tourism Organization (UNWTO) has appealed and encouraged Indonesia to maximize the development of tourism-based village or village tourism. In addition to attract more tourists visit, the development of village tourism also provides equitable development up to the village level and raised the level of the community's economy.

Food and Agriculture Organization (FAO) and the International Labor Organization (ILO) have given an appreciation and have been assessing Indonesia as one of the pilot project that can be an example and be the attention for the countries in the world because it has successfully put the basic construction of development and the empowerment of rural communities in remote areas, in order to make bright future and escape from hunger and poverty.

Acceleration of development in rural areas is the initial capital for the development of an area, especially for remote villages and Island areas as a form of National Community Empowerment Program (PNPM) that may spur the development of remote areas for equalization levels of well-being citizens and communities. This is also corroborated by Government description of the regional development policy of plenary session in front of the regional representative Council of the Republic of Indonesia, on August 23, 2007 in which one of the program is to prioritize development in rural, remote villages and Islands.

The importance of building based on this troubled rural villages or for reasons of the village is the authorized capital of development as well as solutions to social and economic changes in society. This also becomes the basis for national development changes to accelerate poverty reduction and gaps between regions. The more advances, prosperous village and parallel to urban, automatically the state will also be developed and advanced (Oktavio, 2013).

Similarly, the abundant natural resources are also invaluable treasures that are able to prosper the villagers, but the rich potentialities still are not maximized well. To organize the various regional development acceleration input lag, the government in 2011 through KPDT launched Village Operation Program as a starting point to the attention of governments in the development of the village. The role and function of the village later in the design will experience revitalization of Village Operation Program and returned to the subject in determining national development (Oktavio, 2013).

In an effort to reduce economic and social inequality and interregional, among villages, other sectors and groups, the equitable development as the developmental paradigm has its time to be improved. Because of the importance of development, various forms and government programs have been conducted to encourage the acceleration of the development of the rural area. Various policies have been issued as efforts to support the acceleration of rural development in which one of them is the policy to encourage the development of the remote area.

Bawean Island or Bawean is one of the areas or small islands in the administration of Gresik Regency of East Java. The island is located in the Java Sea, about 80 miles or 120 kilometers in the north of Gresik, or approximately 3 to 4 hours from the port of Gresik.

Bawean, an island with a population of approximately 70000 inhabitants has 2 sub districts, they are Sangkapura and Tambak. Their livelihood is mostly farmers and fishermen, traders and many others, working as Indonesian labor in Singapore and Malaysia. Bawean island has a lot of potency, including the potential nature that is still beautiful and natural as tourist sites compared to other tourist destinations in Indonesia. The potentialities are; Gaang Cape, Kastoba Lake, Noko Island, Gili Island, Deer Breeding, Laccar waterfall, Patar Selamat waterfall and others. Beside ocean tourism object, lakes and waterfalls, public can also enjoy the cultures of indigenous peoples of the island of Bawean. The interesting thing is, although it is a small island but the population reflects the multi-ethnic/areas that inhabit this island since centuries ago, blending into the population lives from the first family until now. There are areas of Bugis- Makassar, Palembang, Java and Madura natives. They get along well, peaceful life until now. Therefore, many more potencies for this island of Bawean need to be reviewed and scrutinized (Farhan, 2013).

This research is the development of the results of previous findings that bring about the themes surrounding the potential of local culture, tourism, and culture of which we have searched in various titles: 1. Interaction of local Arts and Culture Acculturation in the midst of Religious Purification (Farhan 2003), 2. Gresik discourse: Between Islamic Students and industry (Farhan: 2004), 3. Ritualizing of Culture-religion in Gresik (Farhan: 2006), 4. Model of conflict resolution through cultural activities, ethnic and religion (Farhan: 2007), 5. Tourism-Based Development Model Of The Local Culture-Religious Culture As An Effort To Increase Regional Tourism Industry Supporters (Farhan: 2013). As well as some related writings of the researchers consisting of which have been published in the local daily and national newspapers; The projection of the value of Religious Culture in the package (opinion of *Surya Post*), Hajj Ritual and Human Development Ethic (opinion of *Surya Post*), preservation of the environment in the Qur'anic Concept. (the first winner of general categories of living environmental Papers Contest in Gresik Regency) Gresik can be better (*Jawa Pos Opinion*).

From the results of research findings and the study above, it indicates the need for a development into a study and more research to uncover the potential of rural communities and local wisdom (*al-' an al-ma'rifah addah* is the opposite of the term *al-' addah al-ignorance*) that exist in the community on the island of Bawean (Agustianto, 2013). As the focus of the study there are useful opportunities to become potential tourism to fill the research that there has not been specific study of this theme as the breakthrough (novelty) that became a tourist attraction on the island of Bawean.

The presence of the concept of tourism development based on rural and local wisdom in the island of Bawean Gresik Regency was a form of effort which offers a tourist attraction as well as a form of conservation and preservation of natural resources, human resources development, the development of culture and science, as well as having the meaning of social, ethical, moral, and so on.

Based on the above description, what will be examined is, first, an inventory and identification of potential of rural-based tourism and local wisdom in the island of Bawean. Second, the formulation of the development model of tourist Village with oriented localities, authenticity, prosperity, and sustainable partnerships. Third, testing the applicability of the model of rural Village based Tourism development and local wisdom and its products (typical of the flagship) SME.

From the results of this research it is expected for the development; able to give donations to the invention of the tourism development strategy of rural based model and local wisdom. It is expected to make a contribution in the form of preservation, introducing, disseminating as well as promoting the aspects of conservation, restoration, reconstruction of cultural values so it can be positioned as one of the world-class tourism destinations which has a signature, provide benefits for community development, particularly rural communities through the rural based tourism and local wisdom. Providing benefits in the form of the concept of development and management of rural tourism and local wisdom is an effort to increase tourism industry for local governments.

For the development of science and technology; this activity provides benefits to attempt documenting to the library culture and tourism, cultural tourism, in particularly the local communities of Gresik as scientific collections of treasure and knowledge. It is also to enrich the academic study of popular culture and tourism, especially cultures that are rustic and local wisdom as an alternative to the basic tour lately as an alternative to the necessity for urban, metropolitan and modern society.

For institutional development, particularly tourism and cultural institutions (regions) as an alternative to the basic concept of the development of cultural tourism and sustainable form of headers; cultural sustainability, innovation and creativity in culture, intercultural harmony, employment, income area, and allowing donations of foreign exchange for the country. For educational institutions it can increase knowledge and understanding of organizing tourism prolific countryside and sustainable local wisdom by cultivating a frame of mind that the development of tourism is not merely to increase revenues and employment, business opportunities and foreign exchange earnings, but there is nothing more important in addition to the above, that embodies the knowledge and understanding of the multicultural aspect of social capital to be able to strengthen the resilience and unity of the nation.

## **2. Research Method**

This research uses descriptive qualitative method. In this study, the focus of the study that will be raised is rural based tourism potential and local wisdom that exists on the island of Bawean, which includes villages in the Sub-District of Tambak and villages in Sangkapura Sub-District in Gresik Regency.

The data source is composed from primary data Sources; that includes mapping and an inventory of potential-rural based tourism and local wisdom which covers the whole of local cultural aspects of religion, tradition, nature, food, typical regional products of excellence as well as relation to the potential of rural communities as a central theme on the target of research and secondary data sources. To increase the validity and extent of data, secondary data is also done, that is, parties who are considered capable of handling problems related to the issue of potential based rural tourism and local wisdom in society. Academics, artists, community leaders, religious figures, Elders, people from the outside of cultural observer and Gresik association with rural-based and local wisdom, bureaucrats associated (regional Department of culture and tourism), teachers, writers, journalists, students, university students. While this research is a Sociologist informant, anthropologists, Artists, and community leaders/Elders (including scholars) and a Focused Group Discussion (discussion group focused) for various elements. Study documentation is done by studying books and literature, research results, written records, manuscripts and ancient manuscripts that are relevant to the purpose of this research.

### *2.1 The Research Design*

This type of qualitative method is considered to be relevant to the purposes of this study, namely how do depictions of the (descriptive) and comprehension (understanding) against the potential of local culture/folk culture in rural communities on the island of Bawean. As well as the efforts of development and discovery/inventories (explanative) towards the possibilities result of acculturation, assimilation and defuses as well as the reproduction of culture between local culture and cultural potential beyond, nature, and other overall potential will be community social capital as the foothold of development of potential rural based tourism and

local wisdom in the island of Bawean.

### 2.2 Location of the Research

The location of the research includes villages in the Sub-District of Sangkapura and Tambak in the island of Bawean. The choosing of this island of Bawean in Gresik Regency has a long consideration of development programs in the region of remote villages became the idea of program issued by the Ministry of the Central Government, and the island of Bawean is included as part of categories of remote areas because the sea separates it from Gresik Regency. Besides, the island of Bawean is storing the range of potential tourism prospects which are still natural. The tourist potentialities namely; natural tourism potentials which include Lake Kastoba, the Gili Islands, the island of China, Noko Island, Mayangkara beach, Nyimas beach, Laccar waterfall, Patar Selamat waterfall, hot spring of Sangkapura. Tourism potential of (historical) religion; Jherat lanjeng (Long Tomb), Siti Zaenab Waliyullah Tomb, the tomb of Maulana Umar Mas'ud Kercengan, arts and culture, there is a local deer breeding, local culinary specialties, woven mats and much more (Farhan, 2013). In addition to the considerations above, the regional Government of Gresik (Regional Tourism Agency), Provincial Tourism Office of East Java was keen to promote the potential of its tourist destination as the flagship program sustainable.

### 2.3 The Informant and the Unit of Analysis

The scope of the study that would focus on the research this is rural based tourism potential and local wisdom that exists on the island of Bawean, which includes villages in the Sub-District of Tambak and villages in Sangkapura Sub-District in Gresik Regency. While the determination of population or informants in this study are those who understand and are able to provide an explanation in accordance with the target of this research. As for the population that is the; academics, artists, artists, community leaders, outsiders Gresik and cultural observers Gresik, bureaucrats associated (regional Department of culture and tourism), teachers, writers, journalists, students, university students, while the informant of this research are sociologist, anthropologist, humanist and community leaders (including scholars). The selection of the sample of this research was done by using methods of snowball sampling.

### 2.4 Data Collection/Data Source Techniques

Data collection was done through a source study/research libraries; documentation, manuscripts and ancient manuscripts and research field include; observation, in-depth interviews, and observation. A special interview conducted with stratified way to the parties as above.

### 2.5 Data Analysis Technique

After the data is collected through the procedure as above, then the next is data analysis. That is how it simplifies the entire data collected, presenting it in a systematic arrangement, then manage and interpret the findings, which eventually gained a certain necessary summary of results which is carried out in accordance with the procedures and the target of research.

## 3. Results and Discussions

### 3.1 Understanding Local Wisdom

Within the discipline of anthropology there is known the term of local genius (Ayatrohaedi, 1986). Local genius is a term which was first introduced initially by Quaritch Wales. Anthropologists discussed at length the understanding of local genius. Haryati Soebadio said that local genius is also cultural identity, identity/culture personality which causes the nation able to absorb and cultivate foreign culture to fit the character and capabilities of its own (Ayatrohaedi, 1986). While Moendardjito said that elements of the culture of the area's potential as a local genius because it has proven its ability to survive until now (Ayatrohaedi, 1986). The characteristics are: 1. being able to withstand the outside culture; 2. have the ability to accommodate elements of culture from outside; 3. Have the ability to integrate external cultural elements into the indigenous culture; 4. Have the ability to control; and 5. Afford member direction on cultural development.

In the dictionary sense, local wisdom (local wisdom) is composed of two words: wisdom (wisdom) and local (local). In English-Indonesian Dictionary from John M. Echols and Hassan Syadily, local means *lokal*, while wisdom (wisdom) equals to *kearifan*. In General then the local wisdom (wisdom) can be understood as the ideas of the local (local) which is full of wisdom, discernment, good value, embedded and followed by the member society (Sartini, 2013).

Local wisdom can be defined as local cultural wealth, which contains the policies of life; view of life (way of life) that accommodate policy (wisdom) and the wisdom of life. In Indonesia — which we know as the archipelago — local wisdom that does not apply only locally on a particular ethnic or cultural, but it can be said to be

cross-cultural or ethnic traffic forming the nonprofit national cultural values. For example, almost every local culture in the archipelago knows local wisdom that teaches mutual tolerance, work ethic, and so on. In general ethics and moral values contained in the local wisdom that is taught from generation to generation, passed down from generation to generation through oral literature (among others in the form of maxims and proverbs, folklore), and manuscripts (Suyatno, 2014).

Local wisdom is the legacy of the past that come from the ancestors, which are not only found in traditional literature (oral literature or literature) as a reflection of the community of speakers, but there are real life in various fields, such as philosophy and outlook on life, health, and architecture. In the dialectic take life (something that is alive will die), without preservation and revitalization, local wisdom someday will die. It could be, the fate of the local wisdom is similar to inheritance of ancestral heritage, which after so many generations will be rotted eaten by times. Now any sign of burgeoning of local wisdom weathering unreadable. Local wisdom frequently undefeated by more pragmatic attitudes, which ultimately sided with the more pressure and economic needs (Suyatno, 2014).

Despite the efforts of local wisdom inheritance from generation to generation, there is no guarantee that the local wisdom will remain staunchly to face the globalization that offers a lifestyle that is the more pragmatic and consumerist. Factually we can see how the local wisdom is loaded by the policies and philosophy of living is barely implemented in practice of life that is more pragmatic. Corruption is rampant at all levels is almost tangible evidence against the perversion of local wisdom that teaches the "there is no pleasure without pain"; "economy is the easy chair of old age" (Suyatno, 2014).

Recognized or not, the development of information and communications technology (Information Communication and Technology) has increased the flow of capital, investments, goods and services from one country to another, especially from developed countries to developing countries in general. The era of the world without limits is then called the era of globalization. Opinion that the ideology of globalization is a new form of imperialism in its form is not completely wrong. It is argued that globalization is inevitable so inevitably must be accepted by developing countries, but in this study assumed that globalization can at least be minded so that their impact can be minimalized, so that countries that are economically and politically weak and can survive the maelstrom of globalization. Culture and local wisdom became one of the cultural options strategies to minimize the impact of globalization and even be counter culture dominance of mass culture that is dominated by the developed countries and the effect on the mindset and "cultural" communities of developing countries (Sutarso, 2014).

### *3.2 Local Wisdom and the Development of Tourism*

The attractiveness of cultural elements and local wisdom as the basis for the development of culture in this global era can be based on more detailed reasons as follows: (a) from the perspective of the strategy of culture, the rising influence of globalization has been the reduction of national cultural values. Local culture has the potential and the role of cultural counterpoint (counter culture) for global cultural dominance reputed as something inevitable (Fakih, 2003:5). A good local culture can be a source of local wisdom, as one source of the critical attitude towards globalization. This is the case that in a society that increasingly homogeneity lifestyle of a society due to globalization and modernity, the more solidly against the community's reliance upon the values that more deeply as religion, art and literature while the outside world is growing increasingly similar (homogeneous).

Due to globalization, people increasingly appreciate the traditions that come from within. The emergence of a new lifestyle trend is rooted in the tradition of art is an indication of positive rise of local values in public life. The art traditions that still survive till now and are still maintained by the society in Java have a high philosophy value. For example, shadow play can survive up to now even recognized as world cultural wealth because at most it as the value of beauty (aesthetically) their (ethical) who gave birth to the wisdom of the public, especially Javanese. Even the puppet story is a reflection of the life of Javanese people so it's not strange when the puppet is referred to as the religion of Java. From the Javanese shadow play, people are looking for solution to their problems. In shadow play it joins the beauty of art literature, art music, art, sound art and mystical teachings of the Javanese leather sourced from major religions existed in Javanese (Sutarso, 2007). The longing of Western society towards substantial in Javanese culture can be seen from the growing number of Westerners who had studied Javanese culture that is known aesthetically and remarkably (Sutarso, 2007).

From the perspective of decentralization or regional autonomy, then the area is to explore and develop local culture as social capital and culture development of the local community (Thoyibi, 2003). Areas such as Surakarta and Yogyakarta for example, have a diversity of customs, culture and religion which runs along

harmoniously to form the community's identity as a form of local identity that inspires the lives and interactions of fellow community residing in it. However, the rise of local culture does not mean fully back to the traditions of the past and reject the present realities that are constantly changing. According to Gidden's in Thoyibi (2003) most of what is considered a tradition in the present has passed time limits by adapting with new developments. That is, that the culture of the past can be revitalized to strengthen the identity of a community or social group, even though it is no longer original culture as a culture that is alive and is meant in the past. That is, the development of the knowledge and experience of human culture will be able to support proponents of the existence of aesthetic and their cultures and the reduction of artificial values so there is a culture that is both deep and some are only visible on the surface (artificial) and will withstand instantaneous. Every even natural tourist destinations are often not able to maintain the "authenticity" of the place because of the changes and the addition of the new product in accordance with the efforts of entrepreneurs who do tourism commercialization until they break the noble value or even the beauty. Therefore it is needed to be considered in order for the development of tourism does not change the authenticity of tourism and human behavior in it.

Development of village tourism should pay attention to ability and acceptance of local communities that would be developed. It is intended to find out the character and ability of communities that can be utilized in the development of tourisms, determine the type and level of community empowerment. To find out the acceptance of the community towards the development of tourism activities; 1) is not contrary to the more of the culture of the local community; 2) physical development proposed to improve the environmental quality of the village; 3) pay attention to the elements of the locality and authenticity; 4) Empower communities; 5) pays attention to power support and capacity as well as environmentally (Lestari, 2009).

Development that has lasted as long as it is sometimes the benefits are not so perceived by the suburban society (village), in the implementation of development are less evenly also raises the social gap between the village and the city. In assortment of business, there is more prospect in the city, the Government's attention are more gushing in the town so that it is as if the village was forgotten (Lestari, 2009).

During this time, our society still assumes that living in urbans is more promising for a better life, because there are more prospects to have job. That is the assumption of our society about city. Therefore it is no wonder the numbers urbanization in Indonesia is fairly high. The result was the city becomes solid and crowded by people who want to seek their fortunes (Lestari, 2009).

High number of urbanization can increase due to less availability of employment in villages, thereby encouraging the people of the village move to the city. It needs an effort to reduce the high number of urbanization. One of them is empowering village communities through the creation of new jobs by making use of the existing potentialities. This potential can be natural, cultural, as well as the characteristics of the people (Lestari, 2009).

Efforts such as those mentioned above were done so that the villagers become more self-sufficient in advancing its territory. One of the sectors that could be harnessed by the villagers is tourism, which later developed into specific interest i.e. tourist village. Through the development of village tourism is expected could be attempts in empowering local communities to more advance and independent (Lestari: 2009).

Community empowerment is generally designed and implemented comprehensively. Development activities including community empowerment activities are considered comprehensive if showing five characteristics, i.e. local, oriented based on well-being, based on partnership, based on the holistic, and sustainability (Lestari, 2009).

In addition, the development to become village tourism requires the cooperation and participation of the whole community of the village in order to advance it. In addition to the development of village tourism requires planning so that it can become one of the tourist objects that it became memorable for tourists. Tourism planning undertaken through participatory methods with the involvement of the community in full in the process so that planning is based more on the studies to problems they face as well as the potential that is available within the community. Through this method is expected to be intertwined relationship between society and the institutional tour constantly. The community was given the opportunity to state the problems encountered and ideas as input to the planning process based on the ability of residents of the village. That is the meaning of participatory planning. It may be mentioned when planning model by involving all citizens try to functionalize local people participation is a prerequisite for sustainable tourism in the real local institutional in drawing up development planning, especially in the tourism sector. In this way the community was able to carry out, is expected to maintain and follow up on the results of development. Further, when participatory planning processes that can take place, then it is expected to be able to increase the participation of the community, which means

empowering communities in the development of the village.

The determination of a village as part of a village tourism should meet the requirements, such as the following (Priasukmana and Mulyadin, 2001):

- 1) Its accessibility is well visited by tourists, so easy with the use of various types of means of transport.
- 2) Have the interesting objects in the form of nature, art and culture, legends, local food, and so on to be developed as a tourist attraction.
- 3) The community and the village authorities are to receive and give support to village tourism as well as tourists who come to the village.
- 4) Security in the village.
- 5) The Available accommodation, telecommunications, and adequate human resource.
- 6) The climate is cool or cold.
- 7) Connected to other sights of tourism those are well known by the public at large.

In addition, in order to become a tourist destination, so it could be interesting to be visited by tourists, it must have three conditions, namely (Putra, 2006):

- a. This area must have "something to see", meaning that there should be a place on the sights and attractions that is different that belongs to another area; the area must have a special appeal.
- b. The area should be available "something to do", meaning in the area in addition to the many that can be seen, should be also provided recreation facilities that can make tourists enjoy a longer stay in the place.
- c. There must be "something to buy", meaning in that place there should be facilities for shopping, especially local handicrafts as souvenirs, in addition it should be also provided money exchange and telecommunications.

Meanwhile, Nuryanti stated that there are two main concepts in the tourist village of components as follows (Wihasta & Prakoso, 2015):

- 1) accommodation, i.e., the portion of the residence of the local population and or units that develop over the concept of the place of residence of the population;
- 2) attractions, namely the entire life of the everyday life of the local population, along with the physical setting of the village location which allows integration of tourists as active participation.

In the development of village tourism should be understood from the beginning when the local community not as a passive object but instead as the subject is active. A rural environment can be viewed as an object at once as the subject. As an object means that the village is a destination for tourism activities while as the subject is as organizers, what is produced by the village will be enjoyed by the people directly and an active role of the community very decisive in continuance (Soebagyo in Raharjana, 2005). In the implementation of community-based tourism, particularly for the development of village tourism, some issues that should be considered are the participation, decision-making, development, the capacity of the community, and access to the tourist market.

In drawing up the concept of the construction of a village into a tourism can be reached through two approaches:

#### 1. Market Approach for the development of Village Tourism

##### a. indirect Interactions

Model development is approached in a way that the village benefits without direct interaction with tourists for example, writing books about the growing village, village life, traditional architecture, historical background, and so on.

##### b. Interaction half directly

Forms one way trips made by tourists, activities includes eating and activity together of residents and tourists can then return to the place of accommodation.

##### c. direct interaction

Tourists are possible to stay overnight in accommodation/owned by the village. The impact that occurs can be controlled by various considerations, namely the power and potential of community support.

#### 2. The physical approach of the development of tourist villages of this approach is a common solution in

developing a village through the tourism sector by using specific standards in controlling development and implement conservation activities.

- a. Conserve a number of houses that have a value of high culture and architecture and change the function of the House into a museum village in order to generate fees for the care of the House.
- b. Conserve whole villages and provide new land for accommodating the development of the villagers and the development of the land as a tourism area with tourist facilities.
- c. Develop forms of accommodation within the village area which is operated by the villagers as a small-scale industry.

At the time of the initial Order and the new order reforms, the argument coloring thoughts about rural development in Indonesia is about the approach used in the construction itself. Simply put there are three poles of thinking about rural development in Indonesia. The first group looking at rural areas and society as something distinctive and specific, and in moving the development in rural areas, the approach used was with little government intervention as possible. On the other hand, the thinkers that circle of power at the time, both as a group, tend to see the village as a homogeneous and something that needs to be driven by government intervention. It is this thought that informing the various blueprint forward rural development and establishment of various regulatory legislation that made the village as a homogeneous area and sterile from a practical political activities, as well as being a ' Government ' tool in development. The third group tries to balance the strength of rural communities and countries in determining the direction and purpose of the social changes that occurred in rural communities (Jamal: 2009).

### *3.3 The Potential of Natural Culture*

#### *3.3.1 Kastoba Lake*

Kastoba Lake is located in the village of Peromaan sub-district of Tambak - Bawean in Gresik Regency, at a distance of 33 km from the port of Sangkapura. To reach the location of Kastoba Lake we should go through a path that can only be traversed by foot, more or less is as far as 1 Km, go in the Woods and the State of the roads up and down hills, here are moments where visitors can enjoy trekking with a beautiful natural landscape. Moreover, it is supported a very lush Lake State by natural forest plant.

#### *3.3.2 Noko Island of Selayar*

The island is a mountain in the middle of the ocean, regardless of the mainland island of Bawean. Its appeal is if sea water recedes, travelers can walk around the island while enjoying the small waves and rumble interfere window sea breeze. Round the island in the middle of the sea is filled with spectacular views of the rock and scrub. The island is the extent of CA. 6000 m<sup>2</sup>, surrounded by the sea, or coral flowers and ornamental fish a variety of colors with the charm of the natural beauty of underwater.

#### *3.3.3 The White Sands of Sukaoneng*

Charm of Sukaoneng white sand is located in the village of Sokaoneng sub-district of Tambak in the island of Bawean - Gresik has natural beauty on the coastline. In addition to white-sand beaches, this condition ramps, with the waves are not too big so that it allows visitors to walk while enjoying the natural surroundings. Is a convenience for severe nature lover, besides the beach in the island of Bawean there are also rare animal species. Crystal clear coastal waters, soft white, beautiful, clean, State of nature like this has a chance to be developed into maritime areas such as; surfing, diving, snorkeling, fishing, and others. The beauty of the coral reefs that surround the island of Bawean is not inferior to the coral reefs exist in Bunaken. Currently it's been tourist's reference from both local and international tourists who intend to enjoy the coral reefs on the white sand beach of Sukanoneng one of the beauty that is in the island of Bawean.

#### *3.3.4 Beach of Mayangkara*

Mayangkara beach is one of the attractions in the island of Bawean located in the village of Billowing Bay Sub of Tambak. The location is 500 m from Highway of Sangkapura-Tambak. According to researchers from the Netherlands, the beauty and nuance of this beach is the equivalent of Pataya Beach in Bangkok – Thailand. In addition to its beauty, this beach has a high value of histories because the wife of Sunan Giri called Siti Zaenab became the first person to land and find this beach and it is also where Siti Zaenab devoted loyalty to Sunan Giri.

#### *3.3.5 Beach of Terosan*

Terosan beach is located to the North of the island of Selayar in subdistrict of Sangkapura Bawean. During the down the beach of Terosan, we will enjoy wonderful panoramic views of nature along the Beach Road beaches,

it is decorated with various plants and shrubs and trees of Palm Grove. Its uniqueness is visible the white sand stretches long and widespread. In addition, the beach of Terosan is also very famous for its very clear and blue water and can also enjoy the sunset. Unspoiled beaches (Virgin) and rich natural potential will be the attraction of domestic and foreign tourists. Becomes very important to be explored and published and need to be preserved as an asset in the future.

Bawean archipelago tours actually has long been a target of tourists mainly tourists, but until now there has not been a touch of Gresik Tourism Office programs to develop the island. If the Government or investors concerned and provides facilities for tourism in Bawean Island, then the potential tourist destinations on the islands of Bawean island has a lot of potential for tourism assets to be developed and utilized the natural potential of mainly its sea to become a potential tourist attraction in the island of Bawean to able to compete to become the famous tourism place present both national and international.

### 3.3.6 Bawean Deer Breeding

One of the attractions of Bawean deer-Breeding is the object located in the village of Pudakit East of Sangkapura Subdistrict with a distance of 6 KM from the port of Sangkapura and the bordering forest area of Bawean natural asylum. Bawean Deer has the latin name *Axis Kuhlii*. This includes rare deer and has been classified by the IUCN as a species threatened from extinction. Has a wide area of 4 Ha of deer enclosure 1 Ha protected forest with cliffs on the Mountain Gattung and the natural view so it could be developed as tourist area.

### 3.3.7 Sangkapura Hot Water Spring

Hot Springs located in district of Sangkapura, this is the source of the springs that are generated due to the discharge of groundwater from the Earth's crust heated in geothermal or derives from geothermal energy. Water coming out the temperature above 37 ° C (human body temperature), but most hot springs issued water-temperature up to above the boiling point. The appeal of this hot water (hot water also called repentance) is the source of the water and is very large and is believed to be able to cure the diseases of rheumatic and skin diseases.

## 3.4 *The Cultural Potential of the Local Art*

### 3.4.1 Mandailing

Mandailing is one of the cultural wealth of the island of Bawean in Gresik Regency. Art music personnel comprise Mandailing, verse, and dancers. This art is usually often implemented on weddings and welcoming holidays. The art of Bawean mandailing is usually often implemented on weddings and welcoming holidays. Exclusively for readers of verse usually at weddings the brides respond alternately at each other between men and women.

### 3.4.2 Kercengan

Kercengan is the traditional form of Bawean hadrah. The instrument used was a special tambourine/fly has a wide body field is made of wood. The songs were originally taken from the book of Barzanji. But in its development found poetry poets speak neither Bawean nor Indonesia that his lover was still about praise to God and the Prophet Mohammed and the teachings of the Islamic Shari' a. Bawean Kercengan is also equipped with a number of 15 – 30 dancers called ruddet. The dancers sat in 1, 2 or 3 lines. Its movement contains a lot of prayer movement and inspired the sacred letter of hijaiyaa in religion of Islam.

### 3.4.3 Molod (The Birthday Celebration of Prophet)

Bawean Molod is Bawean vocabulary which means celebrate the Prophet Muhammad's birthday. Bawean people celebrate the Prophet Muhammad's birthday in unique way. The celebration for the people of Bawean Molod fact is a means to foster the integrity of implementation of Islamic jurisprudence in kaffah is to exchange *bherkat*, through the night and day with the beauty of the colorful flower *tongghul* and assorted flavor all manner of cuisine from a variety of a natural outcome.

On the form of the original celebration tradition Molod concentrated in the mosque Bawean molod celebration always starts by the celebration held in the mosque of Sangkapura coincided with the Date 12 Rabi ' al start. The celebration continued with a celebration in every Hamlet in turn. It shows that there is a hierarchy in the society in the past which puts Bawean Mosque central mosque as Sangkapura among other mosque, where the Sangkapura mosque is the Centre of da'wah by Maulana Umar Mas'ud as Islamic religious broadcaster in Bawean.

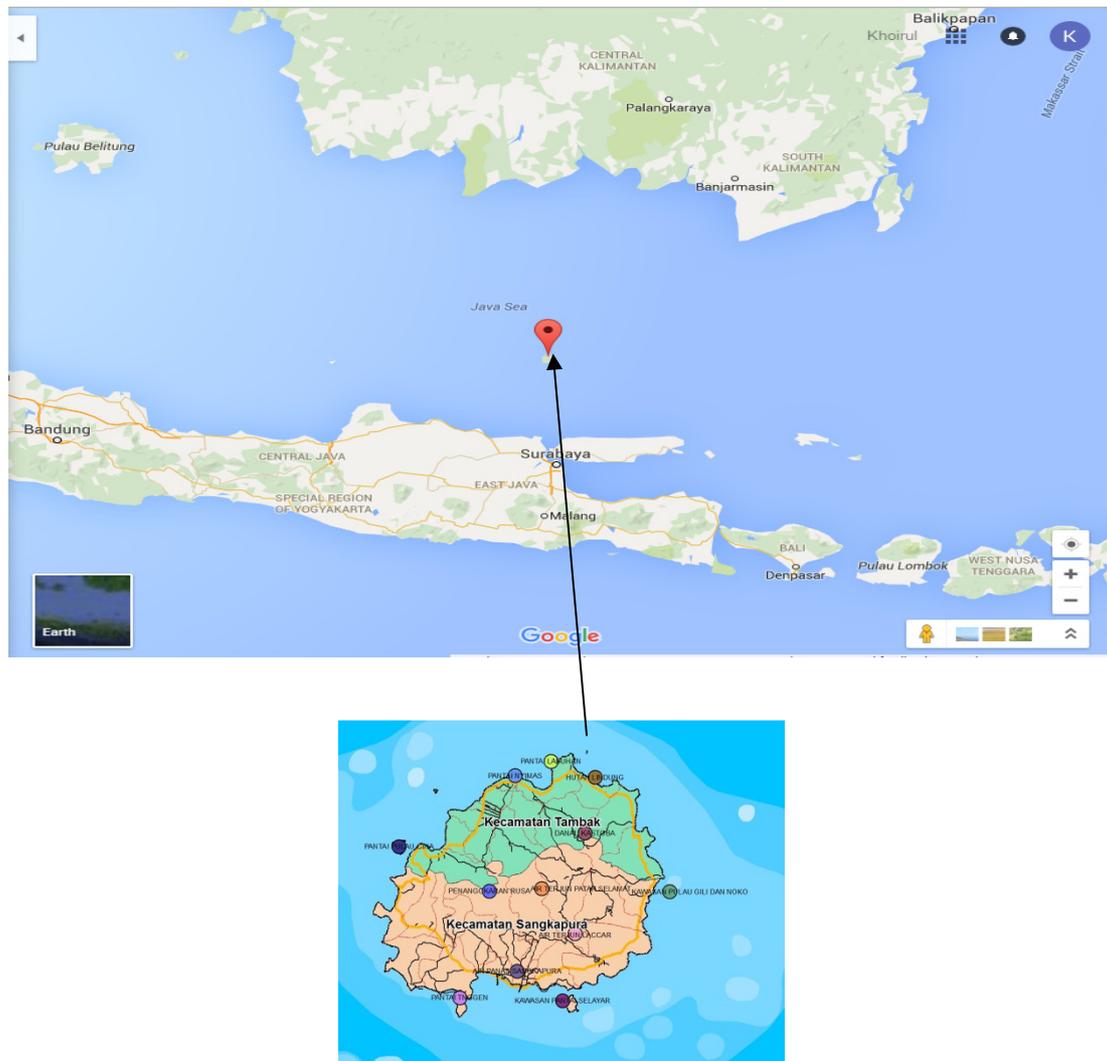


Figure 1. Map of Tourist Destinations – The Island of Bawean

Source: (Farhan: 2013) and (Farhan: 2014)

#### 4. Conclusion

Options to this island of Bawean Gresik Regency along with consideration of development programs in the region the area of remote villages became the idea of program issued by the Ministry of the Central Government. The island of Bawean includes part categories of remote areas because the sea is separated from Gresik Regency. Besides, the island of Bawean is storing the range of potential tourism prospects and still are natural. The tourist potentialities among others are; natural tourism potential which includes Lake Kastoba, the Gili Island, the Cina Island, Noko Island, Nyimas Beach, Mayangkara Beach, Laccar waterfall, Pattar Selamat waterfall, Sangkapura hot spring. Tourism potential (historical) religion; Jherat lanjeng (Long Cemetery), Siti Zaenab Waliyullah Cemetery, The Cemetery of Maulana Umar Mas'ud, Kercengan arts and culture, Mandailing arts and culture, and there is also Deer breeding of local type, typical culinary, woven mats made of *pandan* leaves and so much more. In addition to the considerations above, the regional Government of Gresik (Regional Tourism Agency), Provincial Tourism Office of East Java is keen to promote its tourism potential as a flagship program of sustainable. Therefore, more research about rural based tourism development strategies and local wisdom in the island of Bawean Gresik Regency should be done.

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